2: Lévi-Strauss E-5 (1938-1939)1948
SP17 Nambicuara SP17

and dots hanging down from the nape of the neck. A similar but shorter headdress may be worn in daily life.

Hair is groomed with a composite comb. It is cut with a shell, either all around the head at the level of the ear lobe, or only across the forehead, the back and sides being allowed to fall loose. Body painting consists mainly of urucú smeared uniformly, but some groups roughly trace black dots and stripes with genipa juice on the chest and legs. Face and body hair is generally pulled out, especially by women; men often have a sparse moustache and beard.

TRANSPORTATION

Canoes are unknown. Small waterways are crossed on a fallen tree; large ones by swimming, sometimes with the help of large floating bundles of buriti palm stems. Babies straddle their mother's hip supported by a large sling of bark or woven cotton.

MANUFACTURES

Spinning.—Women spin cotton with a crude drop spindle made of grass stalk. The whorl is a wild fruit, a potsherd, or a conical piece of sun-dried clay. Cotton thread is rolled in a ball and, like everything else in a *Nambicuara* household, wrapped in leaves. Women and men twist tucum and buriti fibers on their thighs to make string.

Weaving.—Weaving is limited to cotton bands and belts which men make on small, rough looms of the "*Aruaak*" type (pl. 37, *center, right*).

Basketry.—Men make long, open-mouthed, cylindrical baskets using bamboo strips and a hexagonal, open weave. Fire fans are plaited of palm leaves. The *Northern Nambicuara* used palm leaves to weave low square baskets for storing the manioc and maize flour.

Pottery.—Pottery is unknown among the *Eastern Nambicuara*. In other groups, women make coarse pots of varying sizes. They mix the clay with ashes, fire the pot in the open, and wash it while it is still hot in an infusion of resinous bark.

Implements.—Stone ax heads were formerly fixed with wax and strings in the loop of a bent handle. Knives and drills are made of a crude flint chip or piece of iron fastened with wax and thread at the end of a piece of wood or between two pieces of wood, which form the handle. Women hollow small cylindrical mortars in tree trunks by means of fire. Fire is made with a fire drill, crude rubber serving as tinder. The Indians burn almecega (*Tetragastris balsamifera*) resin for light. Knives are thin, sharp-edged pieces of wood.

Weapons.—The *Nambicuara* bow is about 5 to 7 feet (2 m.) long, the section being flat, semicircular, or concave according to the group. The grip is wrapped with cotton. The arrow is released between the thumb and the first finger, the three other fingers being placed on the

301 imitate our wedding rings; necklaces [242], several meters long, made of black beads; the feathers of black birds; the limbs of coleopters, also black; all attest to this preference.

[Fig. 45]

[237] The women make beautiful one-piece bracelets from the tail rings of the giant armadillo which they polish with wet stones. [See Fig. 65, p. 59A.]

[238] The Uaintaçu Nambicuara, who come to Campos Novos by way of the Guaporé and who are much more insolent, crude, wary and suspicious, do not attempt to wear the delicate lip plugs used by their relatives.

Some of them wear a porcupine quill fastened to their lip; others, a wooden splinter or a spike from some tree.

291 562 Also characteristic of the whole Serra do Norte and Juruena Valley is a palm-fiber cape (ialaçu), which hangs down the backbone from the neck. [See Fig. 66, p. 59B.] Women do not wear it; it is another example of male foppishness.

302 Body painting with urucu constitutes part of the ornamentation for men as well as for women.

[Plates, p. 236]

[243] They paint themselves on festive occasions; they do not [515] draw lines on the skin, but smear the dye all over their face. Women, after bathing, redden their whole body in this fashion.

[Fig. 44]

● [516] The Indians of the Juruena dissolve the urucu powder in pure water; the Tagnani prepare a paste or cream by mixing the dye with the fat of various animals, and perfume it quite pleasantly by way of some unknown process. (1)

1. The Bororo use mastic resin to perfume the urucu paste. See Alfredo de Andrade, "Estudo dos materiaes corantes [A Study of Coloring Materials]," Archivos do Museu Nacional, Vol. 28, p. 183.

372 They make fire with mastic resin sticks, the tips of which are wrapped in straw to protect them from the rain.

[Fig. 63]

291 415 Their plots are worked with pointed sticks. The seeds of urucu, gourd plants (Lagenaria) and cotton are kept in leaf containers.

275 520 Medicinal fruit (Solanum mammosum) is also saved, as well as roots, leaves, etc.

[Fig. 31]

586 The collection contains two samples of dyes: a paste of urucu and fat, sweetly scented, which the women use to paint their body after the bath (hudulukaidi); and a variety of red ocher. [279]

248 Cotton (1) is represented by seeds (rim de boi variety) in leaf

[171]

1. According to the studies of Fa. Schmidt and Nordenskjöld (concerning hammocks), cotton reached Brazil from the Andes and was cultivated mostly by the Tupian Indians in the midst of the Amazon jungle. It is used less extensively among the Arawakan Indians. This distribution, due in part to the needs of the plant, explains its presence among the Nambicuara, who are located at the extreme west of the plateau. (R. L.)

[283 286] containers; cotton thread (kondzú) from a spindle (gdaretatú); skeins [555] of spun cotton; cotton fabric (sareguêzê--strap used to carry children).

[283] The spindle is made of a palm splinter imbedded in a round potsherd.

[Fig. 64]

415 524 Kamçá are fruits of the Lagenaria genus used as containers and storage vessels. Some hold crudely chopped tobacco and are stoppled with a corn cob, a method frequently used by the frontiersmen.

[See fig. ...(28) p. 308.]